

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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## ADDRESS TO THE SAINTS IN GREAT BRITAIN.

*(Concluded from our last.)*

THE Twelve, the high council, and about four hundred families left the city of Nauvoo in the month of February last, and launched forth, in an American winter, braving the frost, the snow, and the chilling winds, and commenced their journey to the far distant West. We left at that time for the purpose of assuaging the anger of an infuriated mob, and to preserve the peace, lives, and property of our brethren whom we left behind ; and as most of their indignation was kindled against the leaders of the church, this step had a tendency to cool their wrath, and give the brethren whom we left behind, a better opportunity to dispose of their property, settle up their business, and prepare their wagons and teams for a removal in the spring. To this all their energies were directed, all other business subsided, and Nauvoo was converted into one great wagon shop ; in fact, nothing else seemed to be spoken or thought of but making wagons, purchasing teams, and preparing for a removal. Those who had left the city were very much exposed, living in tents and wagons ; but as there is an abundance of timber in that country, we made large fires in the woods, and thus were enabled to preserve ourselves from the cold. As there was no grass, we were necessitated to purchase corn and hay to feed our horses and cattle, although we had left an immense amount behind ; this, however, was mostly obtained for labour, which in that country is high, while produce is very low.

We pursued our course slowly onward, encamping in several places where wood and water were convenient, for one, two, and three weeks at a time ; our cattle and horses suffered very severely from exposure, and we ourselves had frequently to endure the fury of the pitiless storm—the drifting of snow—the pelting of hail and rain—and the icy chills of storms and tempests—but we sustained no injury therefrom ; our health and our lives were preserved—we outlived the trying scene—we felt contented and happy—the songs of Zion resounded from wagon to wagon—from tent to tent ; the sounds reverberated through the woods, and its echo was returned from the distant hills ; peace, harmony, and contentment reigned in the habitations of the Saints.

In the opening of the spring we were placed in more favourable circumstances ; the grass supplied the wants of the cattle and horses, and our labour was materially lessened, not having to furnish provender for them : and while the cattle were refreshed with the green grass and herbage, the Saints felt to rejoice that they had outlived the chilling storms of an inhospitable winter, and were now refreshed and quickened by all the vivifying influences of a beautiful spring. The Saints from Nauvoo continued daily to swell our ranks. There were no less than four ferry

boats employed all the time ferrying them across the Mississippi river, and sometimes those were engaged day and night, so that early in the spring we had a very formidable camp. Our numbers continued to swell as we proceeded along, and crowds flocked daily to the camp, until the time of our leaving the Saints to come to England. When we left there were in the camp and on the way from Nauvoo, (as near as we could estimate) about fifteen thousand Saints, three thousand wagons, and thirty thousand head of cattle. There was also a great number of horses and mules: oxen, however, were generally used to draw the wagons; the horses and mules either for riding or drawing carriages—besides these we have an immense number of sheep.

In almost any other country it would have been impossible to remove so large a body of people with so little trouble and outlay—provender for cattle would have cost so much. We could not have removed in the eastern or southern states in America, because the land is generally cultivated, and that which is not, is either worthless or covered with timber; not so, however, with the country through which we have travelled and shall travel. The land is rich and fertile. There are large prairies or open land, skirted here and there with timber on the banks of the smaller streams and larger rivers. The timber is larger and more abundant generally on the latter than on the former. The size of the prairies depends, where we have travelled, on the distance of the streams from each other, varying from one to twenty miles across; they are covered every where with a rich luxuriant grass, which cattle and horses are very fond of, and which varies in height from one to ten feet; it is generally about eighteen inches high in the highlands, and on the lowlands or "flats," near rivers, from six to ten feet in length, and as those prairies are not enclosed or owned by private individuals, they are free for all; and although we have with us flocks and herds so immense, there is a sufficiency of grass to feed ten times the number, without money or without price. When we left, our cattle and horses were fat and in good condition.

The camp of Israel is regularly organized into companies, consisting of fifty or sixty wagons each; over these companies there are captains of fifties and captains of tens. The captains of fifties superintend the captains of tens in their several companies; and the captains of fifties are under the direction of the council of the church. We have our pioneers to go before the camp, to make bridges or roads when required; we also have small boats with us, and when we have to ferry large streams, we build large boats, so that every thing moves on harmoniously, and with order and regularity.

When we left the camp, most of them had taken up their winter quarters. They might have travelled much further, but it was necessary to cut hay and prepare for the winter; for if this had been put off until the fall, there would not have been time to do it, and the cattle might have perished. The Saints would also build temporary houses for the winter, and the country which they were in was peculiarly favourable for winter quarters.

The Saints in this country will be at a loss to know how so large a body of people can be sustained for so long a time in the wilderness; but their surprise will cease when they are informed that they have with them provisions to last from one to three years. Provisions in that country are much cheaper than here; you can, on the frontier settlements, purchase Indian corn for 6d., wheat for 1s. and 1s. 3d. per bushel, and beef for 1d. per pound. We have with us plenty of cows, which furnish us with an abundant supply of milk and butter. It is true that in our sojourning we do not possess all the luxuries and delicacies of old established countries and cities, but we have an abundance of the staple commodities, such as flour, meal, beef, mutton, pork, milk, butter, and in some instances cheese, sugar, coffee, tea, &c., &c. We feel contented and happy in the wilderness. The God of Israel is with us—union and peace prevail; and as we journey as did Abraham of old, with our flocks and herds to a distant land, we feel that, like him, we are doing the will of our heavenly Father, and relying upon his word and promises; and having his blessing, we feel that we are children of the same promise and hope, and that the great Jehovah is our God.

It may be thought by the church here, that we have sustained great damage and loss in consequence of our removal, and that the Saints are impoverished by our

late persecutions. This is indeed true in a pecuniary point, if we look at the real cash value of personal and landed property—but relatively it is not true. We have made great sacrifices in the city of Nauvoo and in the surrounding country, for I do not suppose that on an average we have obtained more than one-third the value of our farms, our houses, lots, and other property. If we could have had time to wind up our affairs, to obtain the full value of our property, and to move according to our original intentions, we should certainly have been better off than we now are; but nevertheless, although we have been obliged to make so great a sacrifice, yet, relatively speaking, we are better off at the present time, and our circumstances much more favourable than if we had continued in Nauvoo. For land and city lots, or houses, there were very valuable; we had paid high prices for our lands; money to an incredible amount had been laid out in purchasing even wild lands. By our industry and enterprise we had enhanced the value of lands and other property from four, to ten and twenty fold, in the space of six years. This property consisted of houses, lots, farms, and lands, principally. When we went there, the country was wild and uninhabited, with the exception of a few farms scattered here and there, but we turned the desert into a city, and the wilderness into a fruitful field, or fields and gardens. When we first settled in Nauvoo, lands in the city were worth from three dollars to twenty dollars per acre; when we left, they were worth from fifty to fifteen hundred dollars per acre. Farming lands, out of the city, on our arrival were worth from one dollar and a quarter to five dollars per acre; when we left they were worth from five to fifty dollars per acre, so that although this was the actual value which I have mentioned, and we had made very extensive improvements, yet if we obtained even one-third of the real value, we were well paid for our labour, and in a better and richer condition than we were when we purchased, or when we then possessed the city of Nauvoo and the surrounding country, relatively speaking. It may here be asked why. According to the common mode of computation, of course we should be two-thirds poorer; and if we had to purchase with the means which we obtained for the city of Nauvoo and suburbs another city equally valuable, we could only obtain a city one-third as large or valuable, and only one-third the amount of farming land; but this is not the case; we have obtained horses, oxen, cows, sheep, mules, wagons, provisions, money, clothing, together with living and moveable property for that which was immoveable in Nauvoo, and which had attained nearly its full value through our settlement and improvements. This property, together with our families, we are removing to a distant land; when we arrive in that land, we shall have the very kind of property that is requisite to settle it and improve it. When we arrive in California, according to the provisions of the Mexican government, each family will be entitled to a large tract of land, amounting to several hundred acres; but as the Mexican and American nations are now at war, should California fall into the hands of the American nation, there has been a bill before Congress, in relation to Oregon, which will undoubtedly pass, appropriating six hundred and forty acres of land to every male settler; should California fall into the hands of the American nation, this privilege will unquestionably extend to that land, for the encouragement of emigration; so that whether it is in the hands of the Americans or Mexicans, still we shall obtain a vast territory of country for nothing, and become the legal proprietors of the soil without any outlay of money or other property—our presence alone gives it value; thus it will easily be seen that we are in a better condition than when we were in Nauvoo. Labour, with us, is capital, and an industrious, enterprizing population is the bone and sinew of wealth. It was the labour, the enterprize, and the settlement of the Saints that made Nauvoo valuable; the same results must necessarily follow their settlement in California.

Again, many of the Saints in and about Nauvoo, had expended every thing they possessed for the purchase of lands, &c., &c., and many were more or less in debt for property; but the sale of their property liberated them from their embarrassment, put them in possession of property to remove with, and when they arrive in California, they will have lands equally as good, rich, and fertile, without money. Again, there were hundreds who were unable to obtain lands in Nauvoo, who now will have the same privilege as others, so that soon after our arrival in California, when we shall have had time to raise crops, we shall be in a better situation than

when we were in Nauvoo. It is true that there are many men whose circumstances will not be so good for some time: this will apply more particularly to men of property, but the main body of the people will be much better off than formerly, and those men who have assisted their poor brethren, will not be forgotten; they have their reward; they live in the hearts of a grateful people; they will not be forgotten in the future prosperity of the Saints; and they will be rewarded in this life an hundred fold, and in the world to come with life everlasting.

Some time before we left the city of Nauvoo a conference was called, and a unanimous vote was taken in the Temple of the Lord, that we would assist all the Saints in Nauvoo who wished to remove, to the extent of our property, until there should not be one worthy Saint left. This resolution so far has been faithfully carried out, and every exertion has been made by the Council of the Twelve for the accomplishment of this object, and by trustees appointed for that purpose. Men have scoured the country for one hundred miles round, to purchase cattle, mules, &c., for the removal of the Saints; and we have drained the surrounding country for that distance, and for several hundred miles on the rout we have travelled, of all the cattle they could spare, and we have, in fact, the best cattle and horses in the country.

The Saints had not all left Nauvoo when we started from the camp for England, but the great majority of those who lived in and about, were either in the camp or on the way to it; and as we were about taking up our winter quarters, it was proposed that a great number of our teams be returned for the purpose of bringing up those who were behind, so that although the mob has driven them from Nauvoo since we came here, in a heartless, cowardly, and dastardly manner, yet those teams must by that time have been near Nauvoo, and thus be prepared to carry them on to the camp. There must necessarily be a great amount of individual suffering and privation in all such removals, persecutions, and afflictions; yet those afflictions can be greatly relieved and mitigated by kindness, sympathy, charity, and brotherly love, and by faith and hope in the Lord of Hosts, for we look for a city which hath foundations whose builder and maker is God.

At the commencement, and during the continuation of our removal, many of the Saints removed to Galena, Burlington, St. Louis, and other cities, to labour and prepare themselves for an outfit, most of whom will join the camp in the spring.

The Lord says in the Revelations, that although we may have to endure afflictions and persecutions, yet he will soften the hearts of the children of men from time to time, and that we should find favour in the eyes of the people. Christians, it is true, have cast us off because we dared to bear testimony to the truths which have been revealed from the heavens, by the mouths of his prophets, by the ministering of angels, and by the revelations of God; truths which are contained in the sacred oracles, because those truths came in contact with the corrupt systems of men; they unmasked their priesthood and iniquity, and exposed it naked and bare to the world. Our enemies have incurred a fearful responsibility; their hands and garments are stained with the blood of the prophets and saints, and they will have a heavy account to settle before the bar of a just God; but while christians in their mad zeal have banished us from their midst—whilst they have been furiously applying the torch to our houses—whilst they have thirsted for our blood, and their swords are now stained with the blood of innocence; whilst they were madly and furiously seeking to banish us from their midst, and to blot our names out of existence, and were drunk with blood, the wild Indians, the barbarians, the savages (so called) of the forest, opened their arms to receive us from the sword and the faggot of the *feeling christians*—the professed followers of the meek and lowly Jesus, the Prince of Heaven. Yes, they have treated us as friends and brethren; they have opened their hands and hearts; they have bid us welcome to their lands and possessions; they have told us to kill their deer—to drink their water—to till their lands—to burn and use their timber, and to find a home with them without money or price. All the chiefs of the Potawatamie nation have signed an instrument to this effect, and as the christians have been praying for our destruction, and, mad with frenzy and superstitious zeal, have sought to blot our name and memory out of existence, I will here give the speech of a savage, the head chief of the Potawatamie nation, to shew the difference between the unenlightened heathen and the

intelligent and humane christian. He had attended our council in company with another chief, and after deliberating with us for some time, he mounted his horse and addressed us in the following terms :—

" Gentlemen,—This land belongs to your friends, the Indians. You are at liberty to cut and use all the timber you may wish—you can make all the improvements upon the land that you desire; you may occupy any portion of it that is not occupied by the Indians. We know and appreciate your condition—it is even as ours. We must help one another, then the Great Spirit will help us both. We may live to see all right yet; but if we do not, our children will. Farewell."

The Indian name of this chief I do not recollect, but the French name is *Peres La Clare*. The christians drove us from our own lands and sought to possess them by violence and fraud—the savages took us to their land and offered it to us free.

But to return, although we have been inhumanly and barbarously dealt with by the surrounding country where we dwelt, yet the President of the United States is favourably disposed to us. He has sent out orders to have five hundred of our brethren employed in an expedition that was fitting out against California, with orders for them to be employed for one year, and then to be discharged in California, and to have their arms and implements of war given to them at the expiration of the term, and as there is no prospect of any opposition, it amounts to the same as paying them for going to the place where they were destined to go without. They also had the privilege of choosing their own leaders.

For the purpose of assisting those who might not have a sufficiency of teams, or who might otherwise be disqualified or unprepared, the camp enclosed two large fields, each about two miles square; they also ploughed and put in grain in a great part of them, for the assistance of those who might be left behind, and also for the poor that might follow after. These are both on our route, one about two hundred miles from Nauvoo, the other about two hundred and forty. Many of the Saints have stayed in these places, and are cultivating and making improvements therein. A company, consisting of persons having two or three hundred wagons, had started, or were about going to Grand Island, in the river Platte, about two hundred and fifty miles from Council Bluffs, for the purpose of wintering there; they would also put in seed grain, and make improvements in that part. A small company of fifty wagons started for the purpose of crossing the Rocky Mountains, if practicable, with grain and other seed to sow. Perhaps it will be doubtful whether they will be able to cross or not; if they are not, they will winter in the Black hills, on this side of the mountain, where they will find forage for so small a company, and be sheltered from the winter storms.

The main body of the camp is at or near Council Bluffs, where they rendezvoused for the purpose of cutting hay for their cattle, and preparing for winter. This is on the land before referred to, which the Indians have given us the privilege of possessing. I would here remark, that not only did the Indians sign an instrument authorizing us to improve the land and remove the obstacles, but the United States agent in that district did the same; he and Colonel Allen, of the United States army, sent a document to the President of the United States for him to sanction it. As the President feels favourably disposed towards us, I think that before this time everything is perfectly settled. This last is a matter of form, arising from the jurisdiction which the United States hold over the Indians. This land has been negotiated for by the United States, but they do not come into possession for two years. This allows our brethren what is termed in the United States the privilege of pre-emption right, or the privilege of settling and making improvements before the land is paid for, and the right of possessing it by paying the government price, when it comes into market, which is one dollar and a quarter per acre, or of selling their improvements to others; and as they have, by the forementioned stipulation, the privilege of selecting the best lands and locations before it comes into market, it gives them a privilege over all other citizens. It will be seen that not only have the brethren the privilege of helping themselves by improving the land, but also of obtaining a value for their improvements when they shall wish to remove. This will make a good stopping place for the Saints who may be emigrating, as well as a home for those who may not have means to proceed the whole distance; the same remarks will also apply to the other farms.

As I have already swelled this article to a considerable length, I will close by making a few remarks. It will be seen that those who first penetrate the wilds of the West will have the greatest difficulties to encounter, having to make roads and bridges, to act as pioneers, and prepare the way for those who may follow; and as they are necessitated to take with them a vast amount of provisions, and also seeds of various kinds, to furnish them until they can raise more, it requires a great many more wagons and teams to do this than will be required by those who follow. The way is now prepared, the roads, bridges, and ferry boats made; there are stopping places also on the way, where they can rest, obtain vegetables and corn, and when they arrive at the far end, instead of finding a wild waste, they will meet with friends, provisions, and a home, so that all that will be requisite for them to do, will be to find sufficient teams to draw their families, and to take along with them a few woollen and cotton goods, or other articles of merchandise, which will be light, and which the brethren will require until they can manufacture for themselves; for these you can obtain all the articles of food that may be required for the journey.

I hope I shall not be so tedious next time. As ever, yours in the everlasting covenant,

JOHN TAYLOR.

6, Goree Piazza, Liverpool.

#### GENERAL CONFERENCE AT MANCHESTER.

*Manchester, Oct. 17th, 1846.*

This Conference was held on the 17th ult., according to previous announcement, when the meeting being called to order by Elder Sirrine, president of the Manchester conference, it was moved and seconded that Elder Orson Hyde preside over the conference. Carried unanimously. Elder P. P. Pratt was called to his assistance, and Elder Brown, of Liverpool, appointed clerk.

The hymn on the 114th page, "Father, to thee my soul I lift," being sung, prayer by Elder Hyde, after which the 1st hymn was sung.

Elder Hyde then arose and said, I am happy to meet my brethren in the ministry here this morning, and can but tender to you my hearty congratulations upon the auspicious period that has once more brought us together. The endearments of home—the sacrifice of our society—and the dangers of the ocean, could lay no embargo upon us when the word of the Lord bade us revisit your shores. Though storms and hurricanes on the deep threatened us with a watery grave—though the heaviest blasts carried away all our canvas and partly dismasted our noble ship—though the angry billows rolled in fearful majesty over her decks, yet she as often rose from the tomb of waters, and finally bore us in safety, thank Heaven, to our destined port. In vain did the prince of the power of the air display his might to destroy us—in vain the howling tempest rose and spent its fury upon our unoffending mistress of the ocean. We are here! and here to do the work our Master hath sent us to perform. His hand hath delivered us from the dangers of the deep, and the breath of His mouth hath wafted us to the shores of Britannia's Isle. The contrast between the present scene and that of our first landing in this country, nearly ten years ago, strikes me with peculiar force. I was the second messenger that landed in England with the *everlasting gospel* to proclaim, and set my feet on shore about five seconds after the first, who was Elder H. C. Kimball. We were then strangers in a strange land, and not overburthened with silver or gold. We proceeded pretty directly to Preston, by coach, where we arrived amid a great display of banners, with various mottos and ensigns expressive of the various sentiments of the different political parties that had assembled on that day to elect members of parliament, just after the death of William the IV, and a little previous to the elevation of Queen Victoria to the throne. While standing by our luggage, on the side walk, having sent one of our number to find lodgings, we were casting over in our minds what might be the result of our mission in this country. Thus lost in silent meditation upon the future, a very large banner was at that moment brought out

of the hotel near where we stood, carried into the middle of the street before us, and then unfurled in the breeze, displaying upon its brilliant and dazzling folds, in large golden letters, "TRUTH WILL PREVAIL." Our anxious minds immediately seized the above sentiment, under then existing circumstances, as prophetic of our future prosperity. There was also a certain internal emotion simultaneous with the view, that seemed to whisper to us the following language: "The hand of Providence hath unfurled this banner before your eyes for your comfort and for the confirmation of your faith and hope, that your message shall take root in the hearts of the people and prevail." Time abundantly confirmed the truth of our impressions, and from that important hour until the present moment, the cause has been onward, and is onward still, and still shall be onward

"While the earth bears a plant,  
Or the ocean rolls a wave."

The blood of our martyred heroes and prophets is pleading our cause in the celestial courts, in strains too eloquent and thrilling for Jehovah to resist. It cries in the ears of the God of armies, like the blood of Abel, for vengeance on the foe. The destroying angel is commissioned and has made the stormy tempests his chariot to ride forth on the face of the waters—his hand scatters famine and pestilence like the hoar frosts of winter, and stirs up jealously among the nations like a man of war. Some of the English papers endorse the misrepresentations, slander, and abuse heaped upon us by the American press, and even add another thorn, particularly the *Liverpool Mercury*. This may be sport to them, but it is death to us. We are accounted all the day long as sheep for the slaughter. These editors are incurring a fearful responsibility. They not only close the door of mercy against themselves by condemning the innocent unheard, but they plant a disposition in the great mass of the people to reject the truth, for which Heaven holds them responsible to a certain extent. A people who reject the truth—a nation that despises the ways of God—that vilifies his servants and fans the flame of desolation against them, will draw upon itself the wrath of God in various ways, until the people, like their crops of corn and potatoes, perish by a strange disease, and there be none to help. Let these editors remember that when they are required to publish the most appalling scenes of the above nature, that they have been warned beforehand, and for their consolation, let them also remember that the helm of public opinion was in their hands and that they have run their vessel upon the fatal reefs of the judgments of God. As blind and unskilful pilots will they have to render an account for the wreck of the ship and loss of the cargo, or for the destruction of the body and ruin of the soul. But enough of this for the present; we will turn our thoughts from the light afflictions which we endure here but for a moment, unto eternal things which are more worthy of our consideration. I now behold myself encircled by the ministers of God; some of whom have been raised up in this country, and some have come from America. We have all had our national spirit, and have been attached to some political party in the kingdoms and governments of this world; but the time has now come for us to lose sight of our national and political feelings, and unite in one spirit and enterprize, men of every nation, kindred, tongue, and people, considering henceforth the world to be our home, and to know no distinction except in character and conduct, and so far as ourselves are concerned, let the kingdoms of this world become the kingdom of our God. I will now lay out the work of this conference that we may be able to proceed understandingly to its accomplishment. The morning will be spent in speaking and general instruction. The afternoon will be devoted to inquiring into the condition of the different conferences, and to ascertain their feelings and wishes in relation to their presiding Elders, and in the evening the hall will be given up by the conference to the British and American Joint Stock Company, who wish to assemble here for business that does not come under the direction of this conference. This company, though not directly connected with our church, yet as most of the shareholders are members thereof, it stands indirectly connected with our body; and it is just about as much of an auxiliary to aid our onward march to perfection in happiness, as a weight of fifty-six pounds would be to aid a man in running a race, if tied to his heel. Cut the cord asunder by annihilating the company, and let the church go free from this body of sin and death. Amen.

Elder Pratt arose and delivered a short, but appropriate, sympathetic, and thrilling address. He observed that there was danger of one's lagging behind this work. The only way to insure our happiness was to keep up with it. The river may roll on and the barque be left on the sand. This kingdom shall roll on till all the kingdoms become the kingdom of Christ.

Elder Hyde arose and said—"The traveller in our country who keeps up in the front rank breathes a pure air, his vision is clear, and his garments free from dust; but if he lag behind, the dust gets into his eyes that he cannot see, and into his ears that he cannot hear. He also inhales the dust with every breath, is choked and stifled, and perhaps

stumbles and falls; yet, if by chance he finds his way through to the inn, he is so completely disguised and covered with dust and dirt that he is not recognized or known. Keep up then, as Elder Pratt has said, and all will be well."

Elder Dan Jones arose and made some remarks upon the Joint Stock Company. He said the work in all the counties in Wales is rolling on, and many being baptized. They were about one thousand strong and united. His flag was nailed to the mast-head, and he intended to keep it floating there until he was safely moored in the desired haven of eternal felicity.

Several others spoke very much to the point and gave cheering accounts of their prospects. Conference then adjourned till two o'clock, p.m.

Meeting called to order by Elder Hyde, and prayer by Elder P. P. Pratt.

Moved by Elder Hyde, and seconded by many, that the Twelve be acknowledged in their standing according to the appointment of Joseph, our martyred prophet, as the *counsellors* of the church of Jesus Christ of Latter-day Saints, and *directors of all her affairs*. Carried unanimously.

Moved, seconded, and carried without a dissenting voice, that we receive and uphold the deputation of the Twelve sent over to regulate and set in order the church in this country.

Elder Hyde observed that many had risen up to take the place of Joseph while he lived, alleging that he had fallen, and making pretensions to appointments from Heaven. O. Cowdery and others had some worldly polish, and a little fluency of speech. They made a flowery show which dazzled the eye and tickled the ear; but, Joseph, the man of stammering lips, and with but little beauty, that he should be desired, brought forth the golden fruit to feed the hungry soul. His teachings were pregnant with the spirit and wisdom of God. When Jesus left the earth, who stepped in between him and the Twelve Apostles to preside over the church? No one! But if Strang had lived at that period, he would have attempted it. If Jesus had fallen through transgression, then another might have been appointed to preside over the church in his place and to inherit his crown; but as he did not fall through transgression, he stands in his own place and wears his own crown, holding the keys of death and of hell; and he was just as much the head and president of the Twelve, and consequently of the whole church, after his death as he was before; for he said unto them, "Lo! I am with you always, even unto the end of the world." We also declare and testify that Joseph Smith is just as much the president of the church now as he ever was. No man can take his place, or step between him and the Twelve Apostles to preside over the church, for he is not fallen through transgression. Mr. Strang's revelation says of him, "The sceptre and the crown await thee." If he had fallen through transgression, the sceptre and the crown would not have awaited him, but awaited another that would have been planted in his stead. Joseph abode in Christ to the last; he served him in life; he honoured him in death; and through him, not through an angel, were the oracles delivered or committed unto another, *even unto the church*. The Lord hath said to him, "The keys of this kingdom shall never be taken from you while thou art in this world, neither in the world to come."—(*Book of Doctrine and Covenants*, page 249.) Also on page 312, the Lord hath said of Joseph Smith: "The keys which I have given unto him, and also to you ward, (that is destined to be given to you Twelve in future,) shall not be taken from him till I come." To talk of appointing another in Joseph Smith's place, in the face of the above pointed and unqualified truths, exhibits a specimen of the most consummate ignorance, stupidity, and wilful blindness. He fills his own place, and no man can take it. He holds the keys of the kingdom in connexion with the Twelve Apostles, for they were given him to usward. The Twelve were the only ones that stood by him in authority—in life; they were the only ones that stood by him in the prison of death; and as we have suffered and bled with him, we expect to reign with him. The Saints in America rejected Mr. Rigdon because they knew him; they rejected Mr. Strang because they did not know him, neither did they know his voice; but they received the Twelve Apostles because they knew us, and knew our voice; we have grown up with them, and by our labours most of the people were brought into the church; and thanks be to God that we are this day what we are. Elder Woodruff is a good man, but through fear of giving offence, he erred very much in appointing Elder Hedlock to preside over the church, a man whose habitation could not be found—whose works were in the dark, and in whose heart the spirit of God did not dwell. The appointment never met our sanction or approval in America, neither can it. The true cause of Hedlock's darkness and dishonesty, was an illegal and an unrighteous alliance that he formed in Liverpool, and I move that he be excommunicated from the church for practising fraud and deceit, and for neglecting to comply with counsel. Seconded by elder Taylor, and carried unanimously. Elder Ward has been disfellowshipped by the council, and can no longer go to the communion of the church, nor act in any official capacity, until he return to the council of the Twelve in America, and make satisfaction for neglecting to comply with their instructions.

Moved that the proceedings of the Twelve, in relation to brother Ward, be ratified by this conference. Seconded and carried unanimously.

Elder Taylor came in from Liverpool a little before, having been detained on account of ill health, and delivered a short but an excellent speech—pointed, instructive, and comforting to the Saints.

Conference adjourned to meet at the "Hall of Science" to-morrow morning at 10 o'clock, a.m., Sunday 18th.

## SUNDAY MORNING.

Conference met according to adjournment, and opened by singing the 1st hymn, and prayer by Elder John Taylor. After which the conference proceeded to business.

Elder Walker's appeal from the Manchester branch to the General Conference, was referred to a special committee, composed of F. D. Richards and M. Sirrine, who, on hearing the case on its merits, reported to the conference a reversion of the decision of the branch.

Moved, seconded, and carried that Elder Walker be restored to his office, and to the communion of the church.

Ireland was set off a conference by itself; Elder Paul Jones appointed to preside. Elder Sirrine over the Manchester conference; Elder Simeon Carter over the Liverpool conference; Elder Jacobs over the Preston and Clitheroe conferences, assisted by brother Huntington; Elder Moses Martin over the London conference, in place of brother Davis. Brother Davis released and permitted to go to America, or labour in this country wherever he choose. Macclesfield, Goodfellow; Birmingham, Elder Wheelock, assisted by Elder Banks; Derbyshire and Leicestershire, Dunn; Scotland, Elder Franklin, D. Richards, assisted by his brother Samuel, Gibson, Dunbar, Watt, and others. Sheffield conference, Elder L. N. Scovil; Bradford, Elder Charles Miller. Wilson, Dunbar, Ure, Watt, Ross, Speakman, and Margetta, continue to labour under their several presiding elders, or in regions where they have heretofore laboured, until called by Elders Pratt and Taylor to labour elsewhere. Worcestershire, Elder Thomas Smith; Wales, Elder Dan Jones; Cheltenham, Johnson; Bath, Halliday; Bedfordshire, Martin; Carlisle, Candal; Isle of Man, Lee.

## EVENING.

An excellent sermon by Elder John Taylor. It was like the man himself; sympathetic, bold, powerful, and eloquent.

Elder Henry Cuerden was cut off from the church for improper and unvirtuous conduct, and the Saints are under no obligation to him, for his conduct has rendered him unworthy in every particular.

Conference closed with a heavenly influence. Several thousand people attended. Every heart was light; joy and gladness shone in every countenance.

**Latter-day Saints' Millennial Star.**

**NOVEMBER 15, 1846.**

**TO THE PRESIDING ELDERS ABROAD: GREETING.**

BELOVED Brethren and Fellow Labourers in the Kingdom and Church of God,— We feel to congratulate you upon the high and responsible stations, which, in the order of God's providence, you are called to fill. The power under which you act is no less than the same by which the heavens and the earth were created, and by which all things are sustained. In the discharge of your official duties, you have none but God to fear, and the favour of none but His to court. You are to be bound by no cords but by the cords of love and good will to all men, and to suffer no feelings of partiality, marked respect, or attention to any branch, brother, or sister that does not merit it by a purer course of life, and by a more Godly and virtuous walk and conversation.

You are not only called to be shepherds of the flock of God, but shepherds over shepherds, and labourers over labourers. Do you want all under your care and di-

rection to be diligent and faithful in bearing their testimony, and in preaching the gospel? If so, set them the example; for as the head is, so also is the body; and he that would be great, let him not be above serving. To every faithful labourer in the vineyard under your care, extend the feelings of kindness and sympathy, with words of comfort and encouragement. The labourer in the vineyard has many troubles and anxieties when without friends, without "purse or scrip" (we have been there), and an encouraging word to him from the proper source, cheers and revives his spirits, as the balmy dew of night does the dry and thirsty plants of the earth. Instruct those under your care to be diligent in their calling, breaking up new ground, establishing the gospel where it has not been preached. Let the Saints generally have prayer meetings, to pray the Lord of the vineyard to roll on his work. Wherever there is faith and humility, lay your hands on the sick, and heal such as are not appointed unto death, whether they be in our church or out of it. Let repentance and the first principles of the gospel be your constant theme. Wherever the Elders are kindly received and entertained, let them leave their peace and blessing upon that house, or that people; but where they are rejected, let them go away by themselves alone, and wash their feet in cold water, and shake their garments against them, and bear testimony of the same unto their Father in heaven, and go their way and return not again to that house nor to that people; and while Strang and his associates are, like *their* master, feeding their followers upon slander, lies, reproaches, and accusations; do you, like your Master, feed your brethren with the word of life, and see which race will fatten the faster. They may swell and be dropsically bloated, it is true, but our flesh will be sound and good, fed as it is on the bread of life. That imposter publishes in his paper, in America, that his cause is very prosperous in England. All the Saints here know that he lies; and if he will lie about things that we do perfectly know and understand, can we trust his word in things that we do not know? In the same paper he also publishes that Elder Parley P. Pratt was run out of Boston, by writs, constables, and policemen, and that he fled to New York, and there begged money to go back to the camp with; that he started for England, but he feared that Brigham would get too much power, and he returned to the camp in the wilderness. But as it happens, brother Pratt is here, and can speak for himself. Strang also boasts of Thomas C. Sharp and Col. Williams as his friends, and that they have given him permission to live where he likes, and to worship in the Temple, &c., and prides himself much on the friendship and good will of those two notorious characters, who have headed all our persecutions, and who concocted the murder of Joseph and Hyrum Smith, and who are stained with innocent blood, and have been the cause of suffering enough to damn a nation; and the nation will be damned, unless they punish such offenders. Mr. Strang throws himself upon the patronage of murderers, house burners, man-stealers, and, in fine, upon the patronage of every wicked and blood-stained spirit, from Cain down to Sharp of the *Warsaw Signal*. But enough of this.—We entreat all the Elders to take an active part in the sale of the STAR. Let them make a simultaneous exertion to increase its circulation by selling it to the world and to all the church. We wish the presiding Elders to inquire and see if the agents for books and for the STAR are doing justice to the office, and making seasonable remittances. Should you find that any are not, you are authorized to take their agency from them and place it in your own hands, or in the hands of some other person that is responsible, and that will take an interest in its circulation. Since our last, many of the agents have done well. They have sent us money which has helped us towards paying many debts. May God bless them. They have our thanks for their exertions. Will not all the agents do the

same? Let every man go to with his might; let him take righteousness and truth for his girdle; the spirit of God for his compass, and steer his course through this generation to the haven of eternal life, studiously avoiding all the rocks and shoals on the passage. Brethren, may your voice be indeed the voice of God. Farewell for the present. You may hear from us again.—ED.

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## SKETCHES OF NOTORIOUS CHARACTERS.

## JAMES J. STRANG,

*Successor of Sidney Rigdon, Judas Iscariot, Cain\* & Co. Envoy Extraordinary and Minister Plenipotentiary of His Most Gracious Majesty, Lucifer the I., assisted by his allied cotemporary advisers, John C. Bennett, William Smith, G. J. Adams, and John E. Page, Secretaries of Legation,*

Have all acknowledged, taught, and declared that the plates said to be found in the earth by Strang, in a supernatural way, were so very rusty and defaced by time, that they could not be deciphered without first undergoing some chemical process, being scoured up, &c., as we have been credibly informed. They have resorted to these statements to prove the great antiquity of their pretended record. Since the rust has been well scoured off from them by much labour and care, Strang, the prophet, seer, and revelator unto all his apostate brethren, translates some very holy and sacred things from them, as he pretends, and in this way he has not only proven the great antiquity of his plates, but immortalized his own character for truth and inspiration, in the eyes of him whom he has the superlative honour to represent, and also in the eyes of a portion of his most loyal subjects. He has plucked the laurels of victory and placed them on his brow, yet, unfortunately for him, the sting of truth was found lodged in the wreath, and pierced him with a deadly thrust while basking in the splendor and glory of his achievements. The following extract from the Book of Mormon is the sting. English Edition, page 349; or the 17th chapter of the Book of Alma. The old prophet must have seen Strang in an open vision in all his old rusty plate operations, and by so small a thing as just mentioning that plates, containing sacred things, should retain their brightness, blasts for ever the prospects of that arch deceiver's prosperity, and stamps upon him all the infamy of his ignoble predecessors.

" And now my son Helaman, I command you that ye take the records which have been entrusted with me; and I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them: for it is for a wise purpose that they are kept; and these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning. And behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord, until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon. And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ. Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things, are great things brought to pass; and small things in many instances doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise, and bringeth about the salvation of many souls."

\* The brother and murderer of Abel.

## LEICESTER BROOKS.

This celebrated Strangite Apostle has just arrived in England to do the work of his master. This said Leicester Brooks was one who attached himself to a notorious speculator in the state of Ohio, near where there were a number of branches of the church. Brooks at that time was an Elder in our church, in good standing for ought the Saints knew. This speculator, by the name of Nelson Millet, professed to have great tracts of lands in Illinois, and as the branches of the church in Ohio wished to remove to that state, Millet offered to exchange lands with them and take their fine farms in Ohio, and give them a greater number of acres of wild land in Illinois; but Millet being a stranger to the Saints in Ohio, they would not deal with him unless he would get Brooks to recommend him to them. So Millet goes to Brooks, and, as we confidently believed, offered him a share in the speculation if he would lend him his influence to trade with the Saints. Brooks goes with Millet to the branches of the church, and recommends him as an honest good man. The Saints, having confidence in Brooks, traded with Millet on his testimony; gave Millet deeds of their farms and took his obligations for lands in Illinois. When these men came to Illinois, they found that they had been completely hoaxed by Millet, and that Millet had no such lands as he professed to have, and they lost their farms completely. Brooks thus has the honour of betraying the interests of his best friends into the hands of a consummate enemy. Brooks was brought up for it, and was cursed before God and man for it, in our presence—and he cannot deny it. Under that censure he went away from Nauvoo into a remote part of the county, and was silent. We have heard nothing from him from that time until now. He has come here (as a Strangite Apostle) to preach purity, reformation, and good things to the Saints in England. Brethren, do we need the services of such men? Men who will barter the purest confidence of their friends for paltry gold? It is our opinion that the services of such men are not particularly needed among us.

EDITOR.

## MARTIN HARRIS.

One of the witnesses to the Book of Mormon, yielded to the spirit and temptation of the Devil a number of years ago—turned against Joseph Smith and became his bitter enemy. He was filled with the rage and madness of a demon. One day he would be one thing, and another day another thing. He soon became partially deranged or shattered, as many believed, flying from one thing to another, as if reason and common sense were thrown off their balance. In one of his fits of monomania, he went and joined the "Shakers" or followers of Anne Lee. He tarried with them a year or two, or perhaps longer, having had some flare ups while among them; but since Strang has made his entry into the apostate ranks, and hoisted his standard for the rebellious to flock too, Martin leaves the "Shakers," whom he knows to be right, and has known it for many years, as he said, and joins Strang in gathering out the tares of the field. We understand that he is appointed a mission to this country, but we do not feel to warn the Saints against him, for his own unbridled tongue will soon show out specimens of folly enough to give any person a true index to the character of the man; but if the Saints wish to know what the Lord hath said of him, they may turn to the 178th page of the Book of Doctrine and Covenants, and the person there called a "*wicked man*" is no other than Martin Harris, and he owned to it then, but probably might not now. It is not the first time the Lord chose a wicked man as a witness. Also on page 193, read the whole revelation given to him, and ask yourselves if the Lord ever talked in that way to a good man. Every one can see that he must have been a wicked man, and the Lord said that that revelation was the last he should receive; and no wonder that a man without revelation should join Anne Lee, Strang, or any other imposition or strong delusion, having rejected the truth.

The fate of such as turn away from this church and remain apostates, is truly awful. See *Book of Doctrine and Covenants*, page 213:—"Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessing, ye that hear me; and ye that hear me not will I curse, that have

professed my name, with the heaviest of all cursings." Let all the Saints beware that they keep in their own bosoms the spirit of our Lord and Saviour, Jesus Christ. Give no place to the Devil, nor to those who have gone out from us, that it might be made manifest that they are not of us. Receive them not into your houses, neither bid them God speed, lest you be partakers of their evil deeds; but pray to be delivered from evil, and pray for the spreading forth of the work of God, and for men to repent, and seek to act accordingly.

As many of the readers of the STAR have not the Book of Doctrine and Covenants, we insert the revelation to Martin Harris, that all may see how the Lord spoke to him, through Joseph Smith, years ago. His instructions are therein plainly laid down, what he shall preach and what he shall not preach, so that every person to whom he speaks, or with whom he converses can be able to call him to order, if he exceeds his limits, and require him to stick to the text which the Lord has given him, which was to last him to the end of his life.—If the Lord had not foreseen that he would fall away, he never would have refused to give him more revelations; but he foresaw what has already happened, and told him that the following revelation should suffice, even to the end of his life:—

*A Commandment of God, and not of man, to Martin Harris, given (Manchester, New York, 1830,) by Him who is eternal.*

1. I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I, having accomplished and finished the will of him whose I am, even the Father concerning me—having done this that I might subdue all things unto myself—retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment.

2. Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name: wherefore—

Eternal punishment is God's punishment.  
Endless punishment is God's punishment.

Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name: and it is by my almighty power that you have received them; therefore, I command you to repent—repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For, behold, I God have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. And I command you that you preach nought but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive: wherefore, they must not know these things lest they perish: learn of me and listen to my words; walk in the meekness of my Spirit and you shall have peace in me: I am Jesus Christ: I came by the will of the Father, and I do his will.

3. And again, I command thee that thou shalt not covet thy neighbour's wife; nor seek thy neighbour's life. And again, I command thee that thou shalt not covet thine own

property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

4. And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret; in public as well as in private. And thou shalt declare glad tidings, yea, publish it to the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire; yea, even the Holy Ghost.

5. Behold, this is a great and the last commandment which I shall give unto you concerning this matter: for this shall suffice for thy daily walk, even unto the end of thy life. And misery thou shalt receive if thou wilt slight these counsels; yea, even the destruction of thyself and property. Impart a portion of thy property; yea, even part of thy lands, and all, save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family. And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, hosanna! blessed be the name of the Lord God.

6. Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek, and conduct thyself wisely before me; yea, come unto me thy Saviour. Amen.

## ON THE PROPER IMPROVEMENT OF OUR TIME.

The period allotted to us in this life is a short one. We all have much to do to prepare for another state of being, and we are cruel trespassers upon our own interests when we sleep too long in bed—when we engage in idle or foolish conversation—when we spend our time in back-biting, evil-speaking, or in running from house to house without any real or useful errand, only to pass away time, and hinder others from pursuing their own domestic concerns. We have no time to idle away in the streets—none to spend at the dram-shop—none to spend in the vain and fanciful pursuits of a giddy and unthinking world. We have begun to seek for a celestial crown, and he that would obtain the highest prize must exert every nerve, muscle, and sinew to accomplish it. If you have nothing else to do, go to your closets and pray, and if your wants are all supplied, we wish you to ask the Lord to bless brother Hyde, and to give him wisdom and knowledge sufficient to make the STAR interesting to all its readers; and that it may become a mighty engine in spreading the truth abroad—that it may speak with ten thousand tongues, and make the Saints rejoice—sinners cry for mercy—and apostates fly to the rocks and mountains and cry, “Fall on us ye rocks and mountains and hide us from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand.”

We shall be ever happy to see our friends at the office on business, to exchange with them the smile of friendship and the cordial shake of the hand, and, in a word, communicate every thing that may be necessary, or that we may be able to communicate. But we wish every body that visits us to do their business with us without delay, in as few words as possible, and go their way, and not trespass upon their own time; or if time is not quite so precious with them, and they may have a little to spare, we have none to spare unless business requires it, and then we have all day. The office is no place for visiting, or for long chit-chat discourses. Were

we to stop for this with all, we could not write a line for the STAR, nor attend to our numerous correspondents, both in England and in America.

Every reflecting person will readily see the propriety of the above remarks, but should any be so unfortunate as not to see it, and take offence because of them, we deem such persons unworthy of an apology. We wish to set the house in order which has been in disorder, for we have come for that very purpose; and we wish to leave an example behind us that we shall not be ashamed of on earth nor in heaven. No sluggard or idle person can ever get a celestial crown. Let both ministers and people work then while it is called to-day, for soon the night will come when no man can work.—It is our intention not only to edit the STAR and attend to most of our correspondents on both sides of the great waters, but also to preach, if not as much as any other Elder, at least all we can.

## PRESTON.

On Sunday, October 25th, we preached in Preston in the morning, afternoon, and evening. Our congregation was very large both in the morning and afternoon, but in the evening it was enormous; the people trode one upon another; it was old times revived; we had to send for the police to keep them from stamping one another to death. Our discourse rather took the robes off from sectarianism, and its lovers were compelled to look upon the naked creature, which caused them to blush with shame, rage, and confusion. At the close of the discourse, one gentleman rose up to speak against what had been said, for he was so nettled that he could not sit still. He began speaking without permission, but a hymn from the choir and a tap from the policeman's cane soon put him all right. He was very anxious for a discussion, and so also were several others. But we were not very courteous or complaisant with them on account of the ungentlemanly manner in which they obtruded themselves upon the attention of the congregation, and disturbed the meeting. But if there is any minister in Preston, who has a good and honourable standing in his own society—one that is the pastor of a regular congregation, and has charge of a church or chapel, and may wish to speak in our meeting when we are present—we will give him the privilege of doing so, provided he will let us reply in his chapel before his congregation. He must signify his wishes beforehand, in writing, with his name and address, the name of his society, and church or chapel that he has charge of. This left with Elder Jacobs, at Mr. Parkinson's, St. Paul's Square, Preston, will meet with due attention, as we intend to spend a little more time in that place before we leave the country, if the Lord will. This looks like the golden rule, "to do to others as you would that others do to you."

## LIST OF MONIES RECEIVED SINCE OUR LAST.

William Broomhead, West Bromwich .....	£1 18 9
William Gibson, Edinburgh .....	1 0 0
Francis Jackson, Newton.....	1 7 0
Thomas Smith, Leamington .....	3 0 0
Charles Marsden, Brampton .....	0 12 6
Joseph Hibbert, Macclesfield.....	1 0 0
Samuel Gentle, Bristol.....	1 10 2½
James White, Ledbury.....	2 10 0
Dan Jones, Wales .....	2 7 0
Charles Miller, Bradford.....	1 0 0
Robert A. Martin, Bedford .....	3 14 10
Robert Holt, Bolton .....	1 8 1½
Leonard Hall, Sheffield.....	5 0 0
James J. Cantwell, Liverpool.....	0 9 5
Abraham Merchant, Bath .....	0 15 0
John Swindlehurst, Preston .....	2 0 0
Thomas Smith, Kidderminster .....	1 17 0
Alfred Shaw, Manchester .....	5 0 0
William Clark, Birmingham .....	2 0 0
Thomas Stevenson, Leicester .....	0 12 6
John Preece, Ledbury .....	4 11 6
	£43 13 10

If all will do like those above, we shall soon be out of debt. We hope all will follow these examples.